

2034 THE  
LAWFULNESS  
OF

Resisting Tyrants,

Argued from the

HISTORY of *DAVID*,

And in DEFENCE of the

REVOLUTION.

NOV. 5. 1713.

With some REMARKS on Mr. Luke Milbourn's  
PREFACE and SERMON.

*They that forsake the Law, praise the Wicked; but such  
as keep the Law contend with them, PROV. xxviii. 4.*

By *THOMAS BRADBURY*.

The Fourth Edition.

L O N D O N :

Printed by S. KEIMER, for N. CLIFF and D. JACKSON,  
at the Bible and Three Crowns in Cheapside: And  
Sold by S. POPPING, at the Black Raven in Paer-  
noster-Row; and T. HARRISON, near the Royal-  
Exchange. 1714. Price 4d.

THE  
LAW OFFICES  
OF  
REYNOLDS & TAYLOR  
Solicitors  
HAYWARD & SONS  
AND SONS  
LONDON



# THE PREFACE.

**T**HE last Year I publish'd a Fifth of November Sermon, *under this Name, The Aſs or the Serpent; or a Comparison between the Tribes of ISSACHAR and DAN, in their regard for Civil Liberty.* Tho' this Title is founded on the very Words of my Text, yet I beſeeve the Oddneſs of it has made ſome People uneaſy. The EXAMINER; who is hir'd to abuſe thoſe that are ſingled out for him, and the POST-BOY, who is commanded to do it, have each of 'em, in their different Ways, treated me as they have done the beſt Men in the Nation; and I think it ſo far from a Diſhonour to have my Name thrown into thoſe Papers, which are but the Common-Shore of Scandal, that it gives me a Satisfaction to be number'd with Perſons, whoſe Works praiſe 'em in the Gates. And it's a Pleaſure that I have not done any thing vile enough againſt the Proteſtant Religion, and the Liberties of my Country, to be commended by thoſe two Authors. Let 'em write and rail on, they are juſt in that very Way with me that I wiſh for.

ANOTHER Gentleman, who has a mind to be as obſcure as his Works are, has writ a Pamphlet, which he calls (as he truly may) *Some ſhort Reflections upon Mr. BRADBURY's late Libel, &c.* The Sum of this Book, is to make a Rumbling with Rabbies, Fathers, and Modern Furies; then to repreſent me as dangerous to the Government; that it's time our Toleration was taken away; and to ſupport theſe ill-natur'd Whims, he has given ſuch Paſſages as Quotations out of my Sermon, which every Reader knows were never in it. This could only be poſſible to one who has taken care not to be known, that he may be in no danger of bluſhing. We are now peſter'd in all our Aſſemblies, both Religious and Civil, with a ſort of Officers, call'd Lyons; to thoſe Political Brutes I would recommend my Friend, and thoſe of his Reach, as a good Sett of Jackalls. If it's the Perſon I take it for, he has writ a great many little Books, and to ſo little Purpoſe, that as he never was answer'd, ſo I dare engage he never will be; for 'twill be always impoſſible to confute a way of Arguing, which it is ſcandalous to imitate.

BESIDES theſe, I have a whole Preface ſuing at me by a Clergyman of Yearly Fame, Mr. LUKE MILBOURNE, who at certain Times does duly tell us, that he is Presbyter of the Church of England. From him, I muſt confeſs, I expected to have at leaſt good Words. A Man that has writ a Tranſlation of the Pſalms and Thomas a Kempis, and was ſo conſcious to his Sufficiency in Poetry, as to give us Notes upon DRYDEN's Virgil; From ſuch an one, who would not promiſe himſelf an eaſier Temper and much politer Language than a poor muddy Curate can come up to? But - - - alas! how dangerous is it for a fine Pen to write Thirtieth of January Sermons; or any thing in Defence of an Aſs; or a Tory? You ſhall ſee how ſoft and clean his Stile is: He tells us, That " he read the Aſs in every Page; that the Preacher of this Di-

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"course is H. PETERS Junior, alias THOMAS BRADEURY, a Predicant  
 "of D. W. Mission, (that Phrase wants a Note more than DRYDEN  
 did) "and bless'd almost with a double Portion of his Ordainery fiery  
 "Spirit, and ungrateful Insolence." After this, he gives me a Name  
 that may run very easy off his Tongue, but I dare hardly venture it up-  
 on mine, Atheological Boutefeu. He has pronounc'd this Sentence upon  
 that small Work, That "it is the most consummate piece of Ignorance,  
 "and Impudence that ever was vented since the Days of his Ancestor,  
 "HUGH of Infamous Memory." And he is so pleas'd with making himself  
 my Godfather by this Title, That young HUGH and second PETERS come  
 over and over again. I can away with his calling me a "Presumptu-  
 "ous Son of Ignorance, and Outrageous Incendiary," when he has  
 thrown off the Command of Modesty, Justice and Reason so far, as to  
 comprehend the whole Body of Dissenters in this Character, "They are a  
 "Tribe of strong Asses, crouching down between two Burthens, A-  
 "theism and Phanaticism.

I MUST confess, I have no Inclination to venture my self into a Quar-  
 rel with one who is troubled with a Chronical Fury, and especially so near  
 the return of his Fit; but the Deference I owe to that good Cause, which  
 to me appears both true and glorious, has so much command over me, that  
 I will give my free Thoughts upon every thing that bears the face of an Ar-  
 gument against it in his Preface and Sermon. I find he lays a great deal of  
 Weight upon any good that's said of an Ass, or of Issachar in Scripture,  
 or any thing ill that we read of in the Serpent, or the Tribe of Dan. Nay,  
 he pretends to hook me upon "valuing those, who like the Adder stop  
 "their Ears to the Voice of the Charmer, tho' he charm never so wise-  
 "ly." But, if this must go for Reasoning, I don't see how any one Com-  
 parison in the Bible can give us the least Idea of Right or Wrong. There  
 are few Allusions that may not be turn'd several ways, and the same  
 Metaphor does equally serve a Commendation, and a Reproach. Will any  
 one say that when a wicked Ruler over a poor People is called a roaring  
 Lion, that it's with a Reputation to him, (Prov. xxv. 15.) because God  
 himself has express'd his own Providence by that Similitude, (Isa. xxi. 4.)?  
 Or can there be a Person so weak and wicked as to think better of a Thief  
 in the Night, from our Lord's resembling his own Coming by it? 'Tis  
 no fault in the Serpent (if she has that Faculty) to stop her Ear against  
 the Charmers; if Nature has given her that Defence against an Enemy,  
 it is to be us'd; and yet this Thing that is innocent enough in that Crea-  
 ture, may be a proper Allusion to the Vileness of those great ones that will  
 not speak Righteousness, nor judge uprightly, but weigh the violence  
 of their Hands in the Earth, Psal. lviii. 1, 2, 4, 5.

HE insinuates, that this could not be understood in a Contempt of Issa-  
 char; "First, because it's call'd JACOB's Blessing his Sons; and Se-  
 "condly, MOSES speaks well of that Tribe." But how little Sway these  
 Things ought to have, will soon appear; 'tis said that he blessed eve-  
 ry one of 'em according to his Blessing; but 'tis impossible to understand  
 all that he says of 'em in that Sense. Was it Blessing REUBEN, when he  
 call'd him unstable as Water, and foretold he should not Excell? I'm a-  
 fraid, by the Spirit that Foams in some late Sermons, that we have  
 Preachers who would like the Temper of SIMEON and LEVI, in being Bre-  
 thren, and having Instruments of Cruelty in their Habitations; in their  
 Anger



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Anger they will slay a Man, and in their Self-will, dig down a Wall; but certainly they are not so mad as to call the Lot of these two Tribes a Blessing; when their pious Father (who might foresee that the Priesthood, would spring from one of 'em) said, Cursed be their Anger, for it was fierce and their Wrath, for it was cruel; I will divide them in JACOB, and scatter them in ISRAEL. I don't suppose that Moses's Blessing was inconsistent with Jacob's; and yet the one may admire the very Tribe that the other condemns, because All that descended from it were neither involved in one Guilt, nor sharers in the same Glory. Jacob calls Simeon and Levi Murderers, and Truce-breakers; Moses saith nothing at all of the former, but the latter he admires for what they d'd in the great Revolt at Massah and Meribah, and recommends him to the Blessing of God as his holy one.

THE little flings that he has at those of a former Generation, calling 'em "rebellious Saints, execrable Regicides, whom God permitted to go out of the World with a Lie in their Mouths," are so profane and unbecoming one who knows that Vengeance belongs to God, and so needless Fifty Years after their Death, and is such a railing Accusation as MICHAEL the Arch-Angel durst not use to the Devil himself, that I will not retort it. Tho' what does this Gentleman think of Fenwick, Friend, Parkins, Charnock, Rookwood, Ashton, and others who were Executed for a Design of murdering King William, fairly proved upon 'em; and yet a-vow'd it, had Absolution given 'em, and declar'd it agreeable to the Doctrine of the Church of England? His Flirts at the Original Contract, and telling us that "all these Civil Liberties are but the Chimera's of our own Brain," shews that the Revolution is a Mystery to him, if it be not a Burden. In that great and noble Vote that loos'd the Bands from our Necks, the Lords and Commons declar'd, that King James had broke the Original Contract: And how well it becomes a Man, who is so afraid to speak Evil of Dignities, to be merry with the Solemnity of these Terms, is what the World will judge of. Would he persuade us that there's no such thing as Liberty? Or does he think that a few noisy unconnected Sentences, which may do well enough for a Rattle, must ever pass for an Argument? He covers his Reflections by saying, that "what the Ten Tribes got by their Revolt was what we would now be at, viz. "A Toleration of any Religion but the true;" which is false both in us and them. Till he could prove it against me, either as my declar'd Opinion, or a Natural Consequence from my Principles, he should not condemn me as guilty of that which I reckon the vilest Plunder in the World, viz. the binding any from the Worship of God, according to the best Light they have. The Ten Tribes did not bring Idolatry into their Claim of Right; they complain'd of a heavy Yoke upon 'em, which the King, upon the Advice of his New Ministry threaten'd to make worse; for this they Rebell'd, and did well in it: There was a Divine Prophecy and Approbation upon that great Act; and it's a Thing not blam'd in Scripture, that when Rehoboam sent Adoram, who was over the Tribute, and therefore it's likely had multiplied their Taxes, that they ston'd him, and he died. Jeroboam was not guilty in having another Throne, but in filling the Worship of God with human Inventions. 'Twas by this, and not his Rebellion, that he made ISRAEL to sin.

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His Violence to Expressions that are easy enough, is below a Man of such Learning as I know he has, and the Temper that I hear runs thro' his Conversation. Thus, because I had said that the Fearful and Unbelieving stand in the front of Sinners, (Rev. xxi.) he saith, "I pretend to fill Hell with those that fear God and the King, and am against working out my Salvation with fear and trembling, and am for feeding my self without Fear, and am like the LEVIATHAN, made without Fear." Certainly this Man's Concordance is to him only a heap of Stones, that he may pelt as long as a Word lasts.

He surprizes me with saying, that "he never writ for Passive Obedience;" and if so, Why is he thus angry that I have writ against it? The Examples that he produces out of Scripture, I shall consider; but his Thebean Legion he may take back again if he pleases. What does he mean by "Moses's not opposing Pharaoh, and saying that he was then at the Head of the greater Army?" Were not Israel apprehensive of their Danger? Whatever they might be in Numbers, they were unarmed against all the Glory of Egypt. Pharaoh thought himself secure of 'em, and made no doubt of it when he said, I will pursue, I will overtake, I will destroy, &c. And could Moses tie his Hands with any sense of Allegiance? Was Pharaoh then their Sovereign? David's Carriage to Saul, I have consider'd in the following Sermon: But I wonder he should bring Ahab's surviving the Murder of Naboth, as an Instance that Kings are to do what Mischief they will, and none is to withstand 'em. Did not the Prophet tell him upon that Wickedness, that he should himself to do Evil, and that where the Dogs had licked NABOTH's Blood, they should lick his? And was not JEHU anointed to cut off the House of AHAB his MASTER? And to inspire him in that Act of National Justice, the Night before he did it, God brought fresh upon his Mind the Blood of NABOTH. I know that Jezebel talk'd very much the Language of our Author; she that made God her Jest, and the King her Fool, proclaim'd a Fast, and had a Man condemn'd for blaspheming God and the King: She was full of History and Zeal against Regicides, and could clamour as loud from a Window, as some do from a Pulpit, Had ZIMRI Peace that slew his Master? Tho' her Whoredoms and Witchcrafts are so many, yet she gets into all the Cant of Loyalty; but as God is not to be mocked, so her Name is branded, her End is dreadful, they bur'd her down in a Moment, for the Horses to trample, and the Dogs to eat.

He has drawn up one Charge against me, which if true, it's pity I should ever enter the Pulpit; and if false, 'tis as great a shame that He should: "I cannot find, says he, one single Text quoted, but which he has blasphem'd, profan'd and ridicul'd to the utmost of his Power." This is a great deal more than mistaking a Scripture; that's what I'm as liable to as another, and I thank this Author for giving me one Instance of it. I had said that ABRAHAM led five Kings Captive, which I own was a Wrong both to the Story, and to my Argument; for 'tis plain, he kill'd 'em, which I might have remember'd from the New Testament, as well as the Old. The Apostle thought it an Action so glorious, that he gives us the Time of Melchizedek's meeting him, 'twas as he return'd from the Slaughter of the Kings; and if this Gentleman or any one else will shew me that I have mistaken a Text, I shall freely own myself his Proselyte; but for blaspheming, profaning and ridiculing that Word which

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which I take for my only Rule of Faith, Worship, and Practice, and by which I know the Secrets of all Hearts will be judged, 'tis what I have always abhor'd, and, thro' the Grace of God, shall never allow my self in.

He is so afraid of coming into Temper, that when he owns I have said well, and cannot find in his Heart to rail at me, he turns his Fury upon the good old Cause, and tells us that "the Friends of That carry on all their Designs by Fraud and Lying." What's that to me if they do? I'll own that a Blessing will not go along with such Measures as destroy the Justice and Equity that should keep the World together; and whoever they are that break solemn Leagues, that take Oaths to one Prince and think of another, that abjure the same Creature as an Impostor, whom they wish for as a Sovereign, that endeavour to fill one House of Parliament with a Gush of New Members, and the other by mobbing and bribing, who can Advise the Polling of Men in their Graves, the Indies, or such as have no Right; let their Party be what it will, I am so far from approving of such Ways, that tho' they be sprung from the good old Cause it self, may their End be according to their Works. However I cannot but let the Author know, He is either unacquainted with that Story, or has a Mind that Others should be so; had he read my Lord Clarendon's Account, and resolv'd to be honest, he would fill his Pages with something more to the Purpose than noisy Exclamations, that convince the World of nothing but the Writer's Emptiness. I have read many a Thirtieth of January Sermon, and they are so much the same that I can observe very little new in 'em but a Transposition of Terms: Let but any one take a few railing Words for his Materials, such as Schismatics, Atheists, Rebels, Traitors, Miscreants, Monsters, Enthusiasts, Hypocrites, Lord's Anointed, Sacred Majesty, God's Vicegerent, impious, blaspheme, Damnation; stir these together in a warm Head, and after a very little shaking, bring 'em out, Scum and all, distribute 'em into several Periods, and your Work is half done: If such Expressions as Religion, Conscience, Justice, Privilege of Parliament, innocent Blood, Liberty and Property come in your Way, take off the Crudities from some of 'em by softning Epithets, call it mock-Parliament, false Religion, pretended Conscience, and tell the World roundly, that their Privileges, Trades, Civil-Rights and Liberties are Chimera's; that such Talk smells rank of Forty One, and is a certain Mark of a Villain, and an Enemy to the Government.

But shall filling an Hour with such Stuff as this go for a Fast, and an acceptable Day to the Lord? Is this being humbled for our Sins? When Ezra blushed and was ashamed to lift up his Head, does he mean no more than a fluster'd Face and glowing Cheeks, that take all their Heat from an inward Passion? How have the Swearers and Drunkards been harden'd by bearing Godliness it self so ill match'd to the Epithets that such as Mr. Milbourne have given it? He that allows himself such awkward Words as hypocritical and rebellious Saints, has Reason to fear that some will so confound these Ideas, as to think that to be a Saint is to be a Rebel. And how many are there that after such Discourses bless themselves in their own Hearts, tho' they commit Uncleanness with Greediness? And besides, I must tell him, tho' such Preaching has been very agreeable to the Lust of Princes, yet it has often prov'd fatal to their Thrones. I have thought that the Thirtieth of January Sermons cost

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*King James his three Crowns.* Men of corrupt Minds were still addressing themselves to his Humour, till they push'd him on to the Fate that became publick enough. And when they had cried up his Power as sacred, and told him all his Actions were uncontroll'd, he no sooner took 'em at their Word, but they left him in the Lurch: And he judg'd extremely right in his Troubles, when he cry'd out, with a Concern that I should have pitied, upon seeing a Clergy-Man, Ah Sir, it's the Men of your Cloth that have brought me to this. 'Twas the Unhappiness of that Prince to believe those in their Sermons and Addresses who never believ'd themselves. They may talk of Passive Obedience, Resignation, Meekness and Patience; but the general Filthiness of their Lives, and their Hastiness to Anger with all the World, make 'em a wretched Party for any King to trust in. The Memorial of the Church of England tells us indeed, that Non-Resistance has been always their Principle, but they confess, Nature is apt to rebel against Principle, and we believe 'em when they say, that in those Cases the Odds are on Nature's Side. Such a nice Distinction as this do we find in the Address presented to the Queen some time ago by the Clergy of London; They call her Majesty's Authority irresistible, and yet the next Breath sucks that in, for they say as they have withstood, so they will withstand again; nay, Mr. MILBOURNE himself has his Thoughts lying so loose as to say, Pag. 2. "That if the Jews could have prov'd their Charge (against our Saviour) or our Infidels (against King Charles the First) the Cross and the Scaffold would have been deserved." So that he does not by this seem to be angry at their accusing and trying him, but their not proving any Thing; I am sorry this should fall under the Eye of any Republican, who I fear will be apt to say, they were not like to prove when he would not plead. I dare say the good Presbyter of the Church of England had no Design to betray the Royal Cause into so much Contempt: My Charity for him makes me think, that sometimes he writes he knows not what. There's another Passage so unguarded, which had it come from an Antimonarchical Writer in this Government and Ministry, woe be to him, Pag. 14. "Where WOMEN are concern'd in Robberies, those Robberies are attended with Murder, that timorous Sex concluding, that themselves and their Companions can never be safe, so long as there are any left alive who may discover 'em.

He is angry that I say, There's nothing in any one Doctrine of Christianity that will tie up the Hands of an injur'd People. This he calls "a Discovery reserved for long-headed Popes, and says it is fit to be reviv'd by the SIDNEYS, LOCKS, HOADLYES, BURNETS, BRADEBURYs, &c. I heartily thank him for putting me into such Company; and if he likes to herd with the Sibthorps, Manwaringes, Hicks, Sach-----s, Wel-----ns, Lesleys and Ropers, both Sides are pleas'd: The Great Algernon Sidney writ with a Spirit that none of his Adversaries could gainsay or resist, and therefore they cut off his Head: But no Person will much value the poor sling of our Author who reads the Book of that truly noble Person, by it he being dead yet speaketh. And I cannot but think there's a great deal of Difference between a Man's Sealing the Cause of Liberty and that of Tyranny with his Blood: Indeed we seldom hear of any Volunteers for the Later, who make a King a Present of their Heads by Way of Sample to their Doctrine; But would not such

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an One die as a Fool dies? How intrepid have those of the other Sort come to the Block? And, for my Part, I have that Veneration for what a serious Man says in so full a Prospect of Eternity, that I should not much heed the whole Volley of the Clergy against a certain Gentleman on the Scaffold, who told the Executioner, Before thou canst say, here's the Head of a Traitor; the Angels will have cried to Heaven, We come with the Soul of a Saint. As much above the Ill-Manners of this Author is that Learned Bishop whom he joins with Hobbs. His History of the Reformation, and his late Introduction to the Third Volume; His many Discourses from the Prefs and Pulpit, the Fervour and Argument of those Warnings he has given the Nation, will convince any one, that a Person who can charge him with reviving Popish Doctrines, is resolv'd to live within no Rules, either of Truth or Decency.

THE Texts that he throws together of "turning the other Cheek," "doing good to such as hate us, recompencing to no Man Evil for Evil, not avenging our selves, being Obedient to Masters, not only to the good and gentle, but also to the froward," do no more regard our Behaviour to a Prince than to any other Enemy; and if he takes 'em in an absolute Sense, they as much oblige his Non-resistance to a Coxcomb that shall buff him in the Streets, or a litigious Neighbour, as to his Sovereign. But how little are Kings oblig'd to such Arguements, as call for the Subjects Duty to 'em, on the Supposition of their being the greatest Villains and Plagues on the Earth? Tho' I have run this length, I cannot forbear giving the Reader a Specimen of this Author's Exposition on those Words, Rulers are not a Terror to good Works, but to the Evil. Would not any one have understood this to be a Description of good Magistrates, such as are call'd the Ordinance of God; and from whom, if we do good, we may expect Praise of the same? Such are God's Ministers attending continually upon this very thing. Now all this our Author can take in such a Sense, that it shall be true of NERO, CALIGULA, or any Tyrant, nay of a Fool or a Sot, who attends to nothing. He makes those Characters not refer to the Sovereign but the People, and his Three Propositions from the Text are these.

"THAT he, who exercises himself in good Works, never entertains any Fears or Jealousies of the Supreme Magistrate, or his lawful Governours: And

"THAT he, who exercises himself in that which is Evil, is always under violent Suspicions of his lawful Governours: And

"THAT he, who is full of Guilt and Suspicion, will always study to revenge himself on that Power which he stands in fear of."

You see he's resolv'd to bring the Mountain to Mahomet: But is not making the Scriptures to mean any thing, the way to have 'em mean Nothing? Is it not insolent to the last degree that a Man will rather shock the Sense and Solemnity of God's Word, than be patient of any Danger to his own Scheme? At this rate of turning Things, DAVID's sending out Spies to know whether SAUL was coming after him, his communing with JONATHAN, and saying, There is but a step between me and Death, are so many Marks of an Evil Doer. The poor French Protestants, who fled from a fine Country, could not entertain Suspicions of their awful Governour, unless they were Villains. No wonder that a great part of the Sermon is a Panegyrick on Persecution, which I only say this

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*this in answer to ; That it's pity but he was in France, where he might soon have as much of that Blessing as would make his Heart ake. But, as Mr. JOHNSON observes, when those Men admire Sufferings for Religion, they never mean their own. Upon the Whole, What can any Person think of a Writer, who is so free in charging others with a Profanation of Scripture ? Can any one read this Performance without thinking either the Text or the Preacher ridiculous ? And is this the Man who was to defend our Religion against the Devils ? Will they ever think the better of Reveald Books, by his Comments on 'em ? When he writ in that Controversy, he either did it with such a Clamour and Bitterness as he now uses, or he did not : If he did, he spoil'd a Good Cause with a foul Spirit : If he did not, he has more Zeal for the Lust of his Prince, than the Divinity of our Saviour : But is it not Time to renounce those hidden Things of Dishonesty ? This is too gross to have it call'd walking in Craftiness, but 'tis handling the Word of the Lord deceitfully.*

*He concludes his Sermon with an Account that " London has a Club " of those God-mocking Wretches, who profane this Day with impious " feasting." As I never was present at such an Assembly, so it is but lately that I was well assur'd any Persons of Note could be guilty of a Thing so ludicrous ; but I am satisfied, it has been done within those few Years ; tho' I can tell him, (that excepting One) all the Persons who met there, are such as our Author and his Party do Now admire for stanch Churchmen, and Lovers of Monarchy ; and much Joy may be have of a flying Squadron, who can step so fast from prophaning a Day to adore it. But if there is any thing of this kind, I know none so much to blame for it as those High-flying Preachers that give the Irritation. From this sort of Sermons many, I should fear, would come with either Anger or Mirth enough for such a Design. For, after they have attended on a Parson, and find he has not the Law of Truth in his Mouth (either Truth of Argument or Facts) but instead of that, Iniquity fires in his Lips, they go away to be at once reveng'd on his Malice, and diverted with his Nonsense. I should not have follow'd this Author such a length as I have done, if it had not kept me still in view of that Principle, upon which I submit the Revolution and this Government as lawful, viz. That if a Prince breaks the Fundamental Laws that secure the Rights and Liberties of his People, 'tis just for them to take their Remedy. If I had not believ'd this to be true, I must either have been a Nonjuror or a Knave. And that such a Turn as this is what the People of Israel were contending for, will, I hope, be evident from the Story on which I have founded the following Sermon.*

## I CHRON. xii. 16, 17, 18.

*And there came of the Children of Benjamin and Judah to the Hold unto David.*

*And David went out to meet them, and answer'd and said unto them, If ye be come peaceably unto me to help me, mine Heart shall be knit unto you; but if ye be come to betray me to mine Enemies, seeing there is no Wrong in my Hands, the God of our Fathers look thereon, and rebuke it.*

*Then the Spirit came upon Amasai, who was chief of the Captains, and he said, Thine are we, David, and on thy side, thou Son of Jesse; Peace, Peace be unto thee, and Peace be to thine Helpers, for thy God helpeth thee.*

**I** HAVE chosen this Text to serve your Meditations on the Wonders of this Day, that at One View you may make in the Case of Two Ages; and see that it always was, and always will be, both the Duty and Glory of a People to break any Yoke that's hung upon their Liberty: Nor have I the least fear to do this, at a Time when the Cause it self is run down by Men of corrupt Minds, and destitute of 1 Tim. vi. the Truth, supposing that Gain is Godliness, whose only Religion lies in their Great Places: This, I say, makes the Design as dear to me as ever; because these Thoughts return on a Day that is much to be Exod. xii. observed to the Lord in all our Generations: And, I hope, 42. the Wrath of Man shall be of little value with my Soul, whilst I am tracing the Glories of such a Providence, and calling over the Wonders of Old: 'Tis, I confess, like singing the Songs of Zion on the Banks of Babylon; but tho' it be so, rather than forget thee, O Jerusalem! Ps. cxxxvii. may my Right Hand forget her Cunning.

THE Words I have now read give us a Revolution, a Turn of Government very like our own; and it shall always make such a Dispensation the more Sacred to me, when I see it is *according to the Patern in the Sanctuary*. I shall take the Service of this Text to the Cause of Liberty, Two Ways:

*First*, As a Vindication,

*Secondly*, As an Account how such a Design is brought about. 'Tis both an Argument of its being Lawful, and explains the Way how it comes to be Glorious; and the Case of *Israel* at their Revolution, is so very like *ours*, that I need give you no other Application than what is mingled in the Particulars as we go along.

*First*, I TAKE this Text to be a plain and notorious Argument that People have a Right in themselves to dethrone a Tyrant; One that is in jest with their Laws, and in earnest with their Lives, even tho' the Man hath been call'd *the Lord's Anointed*. This, every one knows, was the Case of *Israel*, who had a King given them by God himself: They a long while groaned under the Weight of his Cruelty, and made good what *Samuel* foretold, *They cried to the Lord in that Day, because of the King they had chosen*; and now, at last, they resolve to put Life and Liberty upon the same Foot, that if both cannot be had, both shall be lost: And unless you'll suppose that these Men stand in this Chapter as Rebels, without the Fear of God before their Eyes; if you believe, as any one must do, that the whole Action appears in this Story as a Thing right and good, all the Parts of the Text may be brought into the Argument. If you look to the first Verse, you are told of some that came to *David* to *Ziklag*, whilst he kept himself close, because of *Saul the Son of Kish*, and they were among the mighty Men, *Helpers of the War*; you have their Names in the following Verses, they are written among the Living in *Jerusalem*, that the Ages to come may rise up and call them *Blessed*; and in these Words you meet with another Number that are joined in the same Cause.

THAT I may lead you into the Argument, I will put my Thoughts under these Three Heads:

I. EXA-



I. EXAMINE what Opinion *David* himself had of the Cause that these Men of *Judah* and *Benjamin* came to help him in.

II. SHALL answer an Objection or two, and reconcile what *David* did now, to the Scruples he had formerly. And,

III. CONSIDER what the Army themselves think of the Design, who came to him, and the rather because what they say is ascribed to *the Spirit's falling upon Amasai*.

I. I BEGIN with *David's* own Opinion of the Cause he was now engag'd in; and I hope there is no need to answer any Insinuations, that what he said was from a private View for himself and his own Interest: We will no be amused by Trifles of that Nature, when God hath called him a *Man after his own Heart*, and called him so at the Time that he was about to turn off *Saul*, and transfer the Kingdom to him. He had now been several Years in a kind of Exile, driven out from abiding in the Inheritance of the Lord; and we read so much in the Book of *Psalms*, of what pass'd between God and his Soul in the Wilderness, and all the Places of Retreat, that it must be a Maxim with us that he was then in the Way of his Duty; so that what he saith now to the Men that joined him, could be no less than the solemn Result of Conscience. It behoved him then, more than ever, to know that what he did was pleasing in the Sight of God; and if he did not think it Lawful to head an Army against his King, he would never have been so profane as to use the Sacred Name in the way that he doth; *If ye be come to help me, my Heart shall be knit unto you; but if you be come to betray me to mine Enemies, seeing there is no Wrong in my Hands, the God of our Fathers look on it, and rebuke it.*

THESE are his Words to the Children of *Benjamin* and *Judah*, that came to him in the Hold. This Hold might be the Cave of *Adullam*, or some other Place of Defence, as we find it is call'd, *1 Sam. xxii. 4.* where you read that *David's* Father and Mother abode with the King of *Moab*, all the while that he was in the Hold: And so in the next Verse, the Prophet *Gad* saith to *David*, *Abide not in the Hold: But is is more*

probably the Town of Ziklag that had been given him by the King of the *Philistines*; there he dwelt a full Year and four Months, at which Time, they that favoured his Righteous Cause had more Opportunity of assembling to him, than they could have whilst he was strolling in the Desert of Judah; hither, among the rest, the Children of Judah and Benjamin repair, upon the same Design that others did, to break off the Yoke of Saul, and provide themselves of a better King. He hath a little Suspicion of those that came to him from Benjamin, they were of Saul's Tribe, and retained by Blood and other Obligations to his Service; so that we read of them, that they were armed with Bow, and could use both their Right Hand and Left in hurling Stones and shooting Arrows out of a Bow, even Saul's Brethren of Benjamin; he had prefer'd them of the Children of Benjamin, the Kindred of Saul three Thousand, for hitherto the greatest part of them had kept the Ward of the House of Saul. He thought to have them sure by Places, and argueth to those Principles in them that were the dearest to himself; for some there are who have no Influence upon any thing but the Vices and Corruption of those they deal with; they do not pretend to convince your Reason, but only make Provision for the Flesh to fulfil the Lusts thereof: Thus did the King to his own Family, Hear me now, ye Benjamites, will the Son of Jesse give every one of you Fields and Vineyards, and make you all Captains of Thousands, and Captains, of Hundreds? And yet he was suspicious of them then. Nothing is more dreadful to a Tyrant, than Men that will not be aw'd by the Court where they live, but dare to be good in great Places: Thus were they at least, in his Opinion, All of you have conspired against me, and there's none that sheweth me that my Son hath made a League with the Son of Jesse, and there's none of you is sorry for me, or sheweth unto me that my Son hath stirred up my Servant against me to lie in wait, as at this Day. No, they were above taking Honours to tell Lies; tho' they were born of his Family, and had Offices in his Palace, yet not a Soul of them will compliment the King with Truth or Conscience; these are dearer to them than any Royal Com-

1st. 2.

1st. 29.

1 Sam.  
xxii. 7.

1st. 8.

Commands, and the only Man he could find to his Purpose, was *Doeg the Edomite*: He indeed accuseth David and the High Priest, and afterwards dips his Hand in the Blood of *Fourscore and five Persons that wore a Linen Ephod*; and, like a true Zealot for his Prince, sacks the City of the Priests, kills Man, and Woman, and Child, and Suckling: He was before but the Chief of the Herdsmen, and for some notorious Immorality, detained before the Lord; but after this consummate Wickedness, he is preferr'd, and set over the Servants of Saul; that is, from a Ranger of the Forest, he is made Steward of the Household. These Benjamites abhorred a Proposal so base and vile as the King made to them, and take the first Opportunity to desert their Master.

BUT David, who knew their Obligations to Saul, could not meet them without a little Mixture of Suspicion, in which he lays down several Things that are Arguments for the Cause of Liberty; If you be come peaceable to me to help me, my Heart shall be knit unto you; but if you be come to betray me to mine Enemies, seeing there is no Wrong in mine Hands, the God of our Fathers look thereon, and rebuke it: Where you may observe,

1. He declares himself in a State of War; he desires their Help; he tells them of his Enemies, and who could these be but the Men that followed him as a *Partridge upon the Mountains*? He singles out Saul from all the World, lest He tear my Soul like a *Lion*, renting it in pieces, while there is none to deliver; Psal. vii. 2. him he describeth, behold He travaileth with Iniquity, ver. 14. and hath conceived Mischief, and brought forth Falshood; and the Vengeance of God upon this Person he waits to see, and promised to adore; his Mischief ver. 16. shall return upon his own Head, and his violent Dealing shall come down upon his own Pate; he doth not consider That Head as under a Crown, but as covered with Guilt; and then, saith he, I will praise the ver. 17. Lord according to his Righteousness; I will sing Praise unto the Name of the Lord most high. It could not be understood of the *Philistines*, for there he was received with the utmost Assurance, when *Achish* gave him a City, and said of him, He hath made I Sam. his xxvii. 12.

his People Israel utterly to abhor him; therefore he shall be my Servant for ever. They all knew whom he meant by his Enemies; tho' he very often gives Saul his Titles, My Lord the King, and the Lord's Anointed, yet there are Times of speaking out, and he now represents him as Person lost to all Impressions of Shame, or Pity, or Justice. And such Language as this is what other good People use: Thus, when Abigail meets David, she is guilty of what some now have the Profaneness to call speaking Evil of Dignities; she doth not lay a hard Case under a Parcel of soft and easy Words, and tell him that it is an Unhappiness to be out of the Royal Favour, but still there was no Remedy for him beside Prayers and Tears. No, that would have been speaking as one of the foolish Women speaketh; but she lays down a venerable and commanding Truth, The Lord will certainly make my Lord a sure House, because my Lord fights the Battles of the Lord, and Evil hath not been found in thee all thy Days, yet a Man is risen to pursue thee, and to seek thy Soul; but the Soul of my Lord shall be bound up in the Bundle of Life with the Lord thy God, and the Soul of thine Enemies shall he sling as out of the middle of a Sling.

1 Sam. xxv.  
28, 29.

THERE is a Decency that ought to be in our Carriage, when we speak to those whom Providence hath set over us. Thus doth Paul use the Phrase of Most Noble Festus, to one that had told him he was mad; but yet these Civilities are never to raze out a Principle that God hath put into every good Man, that in his Eyes a vile Person is contemned. I believe the Prophet Elisea understood as much Non-Resistance as ever was his Duty; and yet you see how he both speaks and does when an Officer of the King was coming against him; says he to the Elders, See you how this Son of a Murderer hath sent to take away my Head, look, when the Messenger comes, shut the Door, and hold him fast at the Door; is not the Sound of his Master's Feet behind him? Thus David calls Saul his Enemy, and placeth him in no other View; and I can scarce think that any one then would have the Confidence to have said that such a Man disclaimed all Imputation of Resistance. No, they came to him  
to

Psal. xv. 4.

2 Kings  
vi. 32.



to the Hold ; they saw him at the Head of an armed Force ; he makes no Secret of the Design, which he certainly would have done, if he thought it had been disobedient to God, and scandalous to his People ; he would never have spoke thus, had it offended the Generation of his Children.

2. HE represents the Justice of his Cause ; it was such a one that he claims their Concurrence to it ; *If you be come peaceably to help me, my Heart shall be knit unto you.* He doth not only desire it as a Favour to him, but what he might with Reason expect from every Israelite, who understood the Danger of his Country, and the Way to get out of it. 'Tis a very small matter who wears a Crown ; the World are but little concern'd in the Person ; but it is the most extensive Case, that he that rules over Men be just, ruling in the fear of the Lord ; such a one is as the Light of the Morning, as a Morning without Clouds, as the tender Grass springing out of the Earth by a clear shining after Rain ; 'tis a Blessing to live under them. But People ought to be guarded against a Tyrant, the Sons of Belial should be all of them as Thorns thrust away, because they cannot be taken with Hands ; but the Man that shall touch them must be fenced with Iron, and the Staff of a Spear, and they shall be utterly burnt with Fire in the same Place ; to change the latter of these for the former, was the Case of their Revolution. 'Tis this, both David and they had in view ; it run thro' all his Projects, *When I shall receive the Congregation, I will judge uprightly ; the Earth and all the Inhabitants thereof are dissolved, I bear up the Pillars of it ; I said to the Fools, deal not foolishly, and to the Wicked, lift not up the Horn : All the Horns of the Wicked I will cut off, but the Horns of the Righteous shall be exalted : Thus did he swear to the Lord, and vow to the God of Jacob.* You have his Model of Government, which must keep a Court clean, and a Kingdom easy, *I will be- have my self wisely in a perfect Way ; O when wilt thou come to me ; I will walk within my House with a perfect Heart : I will set no wicked thing before my Eyes, I hate the Work of them that turn aside, it shall not cleave unto me ; a froward Heart shall depart from me, I will*  
not

2 Sam.  
xxiii. 4, 5.

ver. 7, 8.

Psal. lxxv.  
2, 3, 4, 5.

ver. 10.

Psal. ci.

not know a wicked Person ; whoſo privily ſlanders his Neighbour, him will I cut off ; him that hath a high Look and a proud Heart, will I not ſuffer ; mine Eyes ſhall be upon the faithful of the Land, that they may dwell with me ; he that walks in a perfect Way, he ſhall ſerve me ; he that works Deceit, ſhall not dwell within my Houſe ; he that telleth Lies, ſhall not tarry in my Sight ; I will early deſtroy the wicked of the Land, that I may cut off all wicked Doers from the City of the Lord. How quiet would Nations be, if Princes acted according to theſe Rules ?

1 Sam.  
xxiii. 19,  
20.

ver. 21, 22,  
23.

ver. 27.

SAUL's Adminiſtration was the reverſe to this ; he had no Opinion of any for their Duty to God, or their Faithfulneſs to the Publick ; he lov'd a Man that would humour his Revenge rather than one that could enlarge his Empire. Thus when the Ziphites came to him at Gibeah and told him, doth not David hide himſelf with us in the ſtrong Holds ? Thou therefore, O King, come down according to all the Deſire of thy Soul to come down, and our Part ſhall be to deliver him into the King's Hands ; He is more ſerious to their Treachery than he was to all David's Victories. You ſee by his Answer, what it is that gives a Tyrant the chief Raptures, and ſoonest leads him into his Temptations : Bleſſed be you of the Lord, for you have Compaſſion on me ; go, I pray you, prepare yet, and know and ſee his Place where his Haunt is, and who hath ſeen him, for it is told me he deals very ſubtilly ; ſee therefore and take knowledge of all the lurking Places where he hides himſelf, and come ye again to me with certainty, and I will go with you ; and it ſhall come to paſs, that if he be in the Land, I will ſearch him out thro' all the Thouſands of Judah. This was the Way to Preferment then, to rail at the Man whom God had honoured in ſo many Battles : Thus ſweet and dear was Revenge to the King, that he neglects all Intelligence about the Philiftines, if he can but get it about David ; for as ſoon as he went upon this Scandalous Expedition, a Meſſenger comes in all haſte to tell him that the Philiftines had invaded the Land. 'Twas time for the People to grow weary of ſuch a one, and turn their Thoughts another Way ; and from the Bondage they were in, and the Proſpect they had of changing

ing for the better, does David expect that tho' they were Saul's Kindred, they would be his Friends, and come peaceably to help him, that his Heart might be knit unto them.

3. HE supposeth a Case that he hopes they could not be guilty of, and that was, *betraying him into the Hands of his Enemies.* You know it was this Suspicion among the *Philistine* Lords, that made them insist upon it, that the King should send him away from their Army; *for wherewith shall he reconcile himself to his Master? Shall it not be with the Heads of these Men?* And how uneasy must he be in this Struggle between his Belief, that these were Men that knew and pursued the Publick Interest, and his Fears that having been in a vile Court, they might come upon ill Designs? And therefore,

4. HE asserts the Innocence of his Person, as well as the Goodness of his Design; *There is no Wrong in my Hand.* He could say That when he had a Sword in his Hand drawn to give his Sovereign Battle: He speaks with a Security in the Cause it self, and could despise all those that would call him Rebel or Traitor; tho' I do not know any so likely to do it as *Doeg the Edomite*, whose Loyalty I have already given you an Account of. This Justice the Scripture hath done to the Priesthood of that Age, to tell us that they were not Tools of the Court, or Rulers to the Darkness of the People; no, they have both the Sense to understand the Welfare of *Israel*, and the Bravery to push it. *Of the Children of Levi four Thousand and six Hundred, and Jehoiada was the Leader of the Aaronites, and with him three Thousand and seven Hundred; and Zadok a young Man mighty of Valour, and of his Fathers House twenty two Captains.* It signifies very little what Names those People give to a Cause, who never understood it: That need not break in upon the Easiness that a good Man hath in himself; tho' *thy that sit in the Gate should speak against him, and he become the Song of the Drunkards.* The two Tribes and a half on the other side *Jordan* had the Comfort of an Appeal to Heaven, at a Time that they were misunderstood by their Brethren; *The Lord God of Gods, the Lord God of Gods he knows, and Israel he shall know that*

Ver. 163  
27, 28.

Psal. lxi.  
12.

Josh. xxi.  
22.

what we do is not in Rebellion and Transgression against the Lord.

DAVID was so far from a seared Conscience that is past feeling, that his Heart smote him when he cut off the Skirt of Saul's Garment; and yet now he hath no Scruple to go out in Battle, to resist unto Blood, striving against Sin. These Men of Judah and Benjamin, find him in Arms, surrounded with his valiant Gadites who separated themselves to him, Men of Might and Men of War, fit for the Battle, that could handle Shield and Buckler, whose Faces were like the Faces of Lyons, and were swifter than Roes upon the Mountains. One of the least Captains of the Host was over a Hundred, and the greatest over a Thousand; they had already put to flight them of the Valleys to the East and to the West; and yet tho' he was going out against his King at the Head of so great a Force, he could say, *there is no Wrong in my Hands.*

Ver. 8.

Ver. 14,  
15.

5. If they were come to spoil so good a Cause, he appeals to the Vengeance of Heaven, *The Lord God of our Fathers look on it, and rebuke it:* Observe, he doth not say the Lord, whose Vice-gerent Saul is, who anointed him, who gave you him for a King. These were low Considerations of Providence; for that is what he did in his Anger; but he puts them in Mind of that common Interest that God had joyned them all in, and how many Ages this had continued by his Care: He was the God of their Fathers. He could see thro' all their Disguise; if they were only pretended Friends, He would look on it; and tho' they might think it out of David's Power to prevent the Treachery, yet he puts it into the Hands of one who could rebuke them: And do you think that he had any Scruple about the Lawfulness of resisting Saul, when he calls down the great God to avenge him on those that hinder it? Durst he speak in this Manner of such a Crime as would purchase to himself Damnation? And whose Opinion ought to be of Value with us, whether his, who makes the greatest Figure in the Old Testament, or some who are plainly enough describ'd in the New? That they are raging Waves of the Sea, foaming out their own Shame; wandring Stars, who count it Pleasure to riot in the Day time, Spots and Blemishes,

2 Pet. ii.  
13. 14.



misbes, sporting themselves with their own Deceitings, who Jude 13, are gone astray after the Error of Balaam for Reward, 14, 15. loving the Ways of Unrighteousness, beguiling unstable Souls, speaking great swelling Words of Vanity, who have Mens Persons in Admiration because of Advantage. In this you may sum up the Argument, that David now declareth himself in a State of War with Saul: He invites these Benjamites into his Cause; and, tho' he is in open Arms against the Lord's Anointed, yet he saith there is no Wrong in his Hands: Nay, he represents their betraying him as a Crime against Heaven, and tells them the God of their Fathers would look on it, and rebuke it.

II. AFTER I have laid out David's Opinion of the Cause he was in, I will not be very long upon those Objections that we often hear of, tho' they each of them refer to what he said on a sudden, and ought not to be of the same Value with this deliberate solemn Action that we have in the Text.

Obj. I. ONE is taken from his Refusal to let Abisbai cut off Saul's Head; and his own Heart smiting him when he took but away a Part of his Garment; and giving this as the Reason, that none could stretch out his Hand against the Lord's Anointed, and be guiltless: But this doth not reach the Case before us, upon several Accounts.

I. ALL that was offer'd to him then was only the gratifying a personal Revenge. Behold the Day is which the Lord said unto thee, I will deliver THINE ENEMY I Sam. xxiv. 4. into thine Hand that thou mayst do to him as it shall seem good to thee. And thus it was the second time, when a deep Sleep fell upon them from the Lord, God hath deliver'd thine Enemy into thine Hand this Day, let me smite him with the Spear. This David refus'd, he was of another Opinion, and Abisbai perhaps was a better Soldier than a Judge of Prophecies; for the Day was not come, in which David should be deliver'd from his Enemy, he refers himself to a further Decision; The Lord judge between me and thee, and the Lord avenge me of thee but mine Hand shall not be upon thee. And thus he tells them, the Lord shall smite him, or his Day shall come to die, or he shall descend into the Battle, and perish; as if he had made no Scruple of doing it there.

2. IT must have thrown the whole Kingdom into the greatest Confusions to have kill'd him at that time, because the People were not come to understand their Interest in *David*, as they did afterwards. *Saul* was then only chargeable with a private Course of Envy; the Scripture has left this Credit upon his Name, that tho' he was an ill Man, yet for some Years he had not the Marks of a bad King: He was never guilty of betraying 'em to the Enemy, under no Influence from *Philistine* Councils, but kept up the Bravery of his People; *He bad them teach the Children of Judah the Use of the Bow. He cloath'd the Daughters of Israel with Scarles and other Delights, and put Ornaments of Gold upon their Necks. From the Blood of the Slain, from the Fat of the Mighty, his Sword returned not empty.* But after his Temper was sour'd, he run loose into that which destroys Kings, and therefore there might be more Reason for *David* to attack him now than there had been before.

2 Sam. i.  
18.

Ver. 22,  
24.

3. HE had particular Obligations to wait till the Promises of God to him should take effect. At the Time of his going down to *Saul* there were two Things extraordinary; First, the King and his Army's being in a deep Sleep; and, Secondly, *David*'s knowing it at that Distance: Now, when he went to see a Miracle, he would not allow himself in any common Act of Justice; he could easily argue, that the God who had clos'd the Senses, could extinguish the Life of his Enemy, and therefore leaves him in his Hands.

4. IN his Speeches to *Saul*, he intimates that his sparing him is more than could have been expected, which he would not have done had he thought it so bad as some do. Is it any wonder that *David* should not purchase to himself Damnation? Nay, *Saul* puts it upon no Maxim of Loyalty, does not tell him that he had done no more than what every Subject was oblig'd to, but is rather surpris'd at it: *Thou art more righteous than I, for thou hast rewarded me Good, whereas I have rewarded thee Evil: Thou hast shewn this Day, how thou hast dealt well with me, forasmuch as when the Lord deliver'd me into thine Hand, thou killedst me not; if a Man find his Enemy, will he let him go well away?*

1 Sam.  
xxiv. 17,  
18, 19.

5. THE

5. THE most that can ever be argued from this is, that *David* was of a different Spirit from those *Monarchs*, who encourage and hire Assassinations. He hated to murder a Man by Proxy, whom he durst not fight in Person: He never strove to be Great by a Wick- edness in the Cave, but by an Appearance in the Field.

6. 'Tis plain he had all his Thoughts turn'd up- on a Reconciliation to *Saul*, and therefore ventur'd to stay and talk with him; *It is my Voice, my Father, my Lord and King. Wherefore hearest thou Mens Words against thy Servant, saying, David seeks thine Hurt? See, for that I cut off the Skirt of thy Robe, and killed thee not, there is neither Evil nor Transgression in my mand, and I have not sinned against thee; and again, wherefore does my Lord pursue after his Servant, for what have I done, or what Evil is in my Hands? But now, at last, Saul had almost fill'd up the Measure of his Iniquity; the People grew weary of his Oppressions, and David could have no hopes of living easy with one, who had harden'd again after so many Humiliations: And therefore he never Scruples to receive those that came to him, as there did a great Company Day by Day, till it was an Host like the Host of God.* 1 Sam. xxiv. 9. 10, 11. Chap. xxvi. 18. 1 Chron. xii. 22.

Obj. 2. Another Objection is grounded on his La- mentation over *Saul's* Death; 'tis not likely he would have acted what he so greatly bewail'd. And he or- der'd the *Amalekite* to be slain for stretching out his Hand against the Lord's Anointed. And how was this consistent with his own being in Arms? I An- swer,

1. THE Fall of the Army on Mount Gilboa, and the Triumph of the *Philistines* over *Saul's* Body, was a Reproach laid upon *Israel*, and it was this he lamen- ted: Besides, he had there lost his Friend *Jonathan*, whose Love to him was greater than the Love of Women; and the Fast that he and his Army kept was upon a very publick Account; they mourn'd and wept until Even for *Saul* and for *Jonathan* his Son, and for the Peo- ple of the Lord, and for the House of *Israel*, because they were fallen by the Sword. 2 Sam. i. 26. Ver. 12.

2. 'Tis certain he press'd with some Vehemence to go out against *Saul* to Battle, in the Rear of *Achish's*

1 Sam. xxviii. 2. *chish's Army ; he assur'd him, thou shalt see this Day what thy Servant can do : Nay, he took more Troops under his Command at that very Time : There fell some of Manasseh to David, when he went with the Philistines against Saul to Battle.*

1 Chron. xii. 19.

2 Sam. i. 10.

3. As for his ordering the *Amalekite* to be slain, it does not in the least affect this Cause ; he was one of that Race whom God had commanded *Saul* to destroy ; and it's likely there was some Revenge in what the Man did ; 'tis certain he did it on Purpose to make his Court to *David* : *I have taken off the Crown and the Bracelets, and have brought 'em to my Lord.* He therefore considers him as an Enemy to *Israel*, and not as a Rebel against *Saul* ; for, in that Sense, the Argument did not belong to him : *How wast thou not afraid to stretch out thine Hand against the Lord's Anointed?* God had not anointed *Saul* for his Ruler ; this *Amalekite* was not subject to him, and therefore *David* in condemning him, does but punish one of an accursed Nation, a known Adversary to his People, a Thief and a Murderer : And he shew'd a true Greatness of Spirit, not to owe his Throne to Heathens and Ruffians.

III. HAVING gone thro' *David's* Opinion of his Cause, and taken off the Force of those Objections that are rais'd against it, I go on to the Answer that was made him by those brave Souls who came to joyn him. *Then the Spirit came upon Amasai, who was the Chief of the Captains, and he said, Thine are we, David, and on thy side, thou Son of Jesse, Peace, Peace be unto thee, and Peace be to thine Helpers ; for thy God helpeth thee.* That the Cause was as clear to them, as it had been to him appears in every particular of this Sentence.

1. The Man that speaks for 'em is *Amasai*, the Chief of the Captains. There was no need to call it, as some have done a Design of the like Nature, an advancing the Power of the Mob : Here's a Man of the first Rank, that takes upon him to deliver the publick Sense of those that were under his Command ; and do you think that he who liv'd in a Court could be ignorant of Loyalty ? Doubtless, there was no Man in *Israel* that better understood, how much Obedience was



was owing to *Saul*, and what Conscience had to do with an unrighteous Command.

I COULD not forbear this Note, it hits so exactly to a Circumstance of our *Revolution*. 'Tho' we have a late Spawn of Writers, who represent that great Work as only the rolling of a Multitude; yet it's well known that Persons of the first Quality invited the Prince of Orange over. The Paper call'd, *The Address of the English Protestants*, was sign'd by Dr. *Sancroft*, Arch-bishop of *Canterbury*, and the greatest Part of that Order, which show'd what Spirit they were of in the Time of their Danger; and it is of little Value with me, that they who made no Scruple to pray to a Prince, should make any to swear to him. Our Nobility and Gentry all over the Nation declar'd the Right that was in 'em not to be undone, and flock'd in to their Deliverer, in the Manner that those Forces did to *David*. Nay, that which gave the greatest Figure to the Design was, that the present Queen and her late Consort, Prince *George of Denmark* lov'd their Religion and Country, above any Ties of Blood; Her Majesty began to be glorious at *Nottingham*, (as an Earnest what her Name should be in *Germany* and *Flanders*) by leading those People as a General, which she should afterwards command as a Sovereign: She then appear'd in the best Character of *Levi*, who said to his Father and to his Mother, I have not seen him, neither did he acknowledge his Brethren, nor knew his own Children. And tho' there are some who please themselves with a Phrase of thanking God that They had no Hand in it, yet we are met this Day to thank our God that Others had. Our Hearts are towards the Governors of *Israel* who willingly offer'd themselves among the People, praise ye the Lord. And it's Pity that they who hate the Principles of this Cause, should roll in the Profits. But there is something greater may be said of *Amasai* than that he was the Chief of the Captains; for,

Deut. xxxiii. 9.

Judg. v. 9.

2. THE Spirit came upon him. I own, That a remarkable share of Wisdom and Courage shall go by this Name in Scripture; and this is what we are to understand by God's giving *Saul* another Heart: But there seems to be more design'd by it here, be-  
cause

cause he speaks of *God's helping David*, and that *Peace* would be to the Men who did so too. So that we are to take it for an uncommon Impulse, that should both tell him what would be, and warm him to pursue it. 'Twas a *Spirit of Wisdom and Understanding, of Counsel and Might, and this comes from the Lord, who is excellent in Counsel, and wonderful in Working*. Now, can we think his Spirit would stamp a Rebellion, or set his Seal to that which is a damning Sin? Indeed, a Man that can call the Operations of the Spirit *Mechanical*, may call Duty and Sin so too, and thus add Nonsense to his Blasphemy; but they that know with what a Reverence these Things are spoke of in Scripture, will never doubt the Lawfulness of a Cause that is thus recommended; they will consider the Work of God, that none can make that crooked that he has made straight.

Eccl. vii.  
13.

3. He assures him of their Union to him in such Words as are laid down with the greatest Evidence and Beauty: *'Thine are we, David, and on thy side, thou Son of Jesse*; which he would never have said, if he thought there was any *Wrong* in his Hands. These People do not only approve of his Designs, but venture themselves upon that Bottom; tho' you know the Hazard was no less than of their Lives. He speaks of *his Heart being knit to them*; and they, in return, mingle thus with him; they profess themselves to be his, with his Person, and in his Cause; his and theirs was to be a common Danger. Nay,

2 John 10

4. He pronounces a Blessing upon the Design, and those that were engag'd in it: *Peace, Peace be unto thee*, as the chief Leader in this noble Cause, and *Peace be unto thine Helpers*. This may be consider'd as a *Wish*; they desir'd he might have Success, which they durst not have done under any Scruple of its being lawful. Bidding a Man *God-speed*, that is, procuring to himself Damnation, is being *Partaker of his Evil Deeds*. But besides, this may be taken for a *Prophecy*; they carried an Assurance in 'em, that the Design would do, and make its Way thro' the Fences of Tyranny

ranny; and the Reason they give for it, comes in the last Place,

3. *For thy God helpeth thee*: And how Profane would it be to lay such an Assertion as this upon an Unrighteous Act? Would they dare to say that God *has Fellowship with Iniquity*? That he is Confederate with Rebels against his own Anointed? No, but they knew, and so may every one else that reads the Bible with any Care, that all Government is for the Good of those that are under it; and not merely for the Glitter and Vanity of them that are in it: And therefore, when the Greatness of single Persons is founded on the Ruin of Communities, the Primitive Institution is defeated; it is no longer of God, and ceases to have any business with Conscience. David and Amasai, and all this Revolution-Army, knew well enough that a great deal of Duty was owing to Saul, as the Lord's Anointed; that whilst he rul'd according to Law, the Person that disobey'd him, incurr'd a Penalty; but they could distinguish, as we in the Gospel may better do, between *living to the Lusts of Men, and to the Will of God.* 1 Pet. iv. 1, 2.

THERE were several of God's own Institutions that David broke in upon without being guilty; as, his eating the Shew-bread, of which our Saviour says it was not lawful for him to eat it, nor those that were with him, but only for the Priests: And yet he could tell Abimelech, that the Bread was in a manner common, tho' it had been sanctified that Day in the Vessels, which Christ puts upon nothing else, but his being hungry. So again, he took away the Weapon that had been laid up before the Lord, behind the Ephod, the Sword of Goliath the Philistine, which some would have the Ignorance to call Sacrilege. But the Reason was, he wanted these Things; and mere Ceremonial Laws, tho' they were of God's own making, give way to Necessity. Thus, they knew that Kings were call'd gods, as well as we; and yet they could complain, *How long will ye judge unjustly, and accept the Persons of the Wicked?* Nay, perhaps they don't think 'em above the great Execution of Justice. I have said (that is, the Psalmist said) *ye are gods,* but

1 Sam. xxi.

ver. 9.

Psal. lxxx.

1, 2.

ver. 6, 7.

*ye shall die like Men, and fall like one of the Princes.*

The Title of god, as applied to a Creature, is far from making it irresistible; because the Devil is called the god of this World, and we are to resist him;  
 2 Cor. iv. 4. *led the god of this World, and we are to resist him,*  
 1 Pet. v. 9. *being steadfast in our Faith.*

(2.) THERE is another use of these Words, and that is, not only to Prove the Cause of Liberty, but Explain the Way, how it becomes Glorious; and this may be for the Encouragement of those who are waiting for the Consolation of Israel. I would from the Text observe to you,

1. THAT the Interest of Liberty may run very low for a long Time, and have all its Course under Ground. The Persons that resolve to offer it up in Sacrifice, may have more than Heart can wish; set their  
 Psal. lxxiii. 7, 9. *Mouths against the Heavens, and let their Tongues go thro' the Earth: And such as favour that Righteous Cause, of whom the World is not worthy, be treated as the off-scouring of all Things. Thus it was with David; Saul fix'd him in his Envy, which put on all the Forms of Injustice; removing him from his Command in the Army, where his Name was much set by, attempting to stab him, perswading his Wife to murder him, chasing him at the Head of great Numbers; and this, after he had deserved so well of the Crown, when he put his Life in his Hand; and slew the Philistine.*

1 Sam. xix. 5.

Prov. xxix. 12. 'Tis a true Observation, that if a Ruler hearken to Lies, all his Servants are wicked. Such a King would soon find Men to his Purpose. The Ziphites betray the poor Exile, that hid himself in their Woods. Nabal denies him Bread, tho' he had for some Time guarded his Flocks: But the most ungrateful Part of all was, what the Men of Keilah acted when he had saved them from the Philistines, who came to rob their Threshing-Floors; yet God tells him those sordid Creatures would give him up to Saul.

THERE's a great deal of Reason why there should be a seeming Death upon the Cause of God; 'tis to engage the more Prayer and Holiness; to make People understand the common Interest better than they would do, and to set off the Deliverance, when it comes, that, as it is the Doing of the Lord, it may be marvelous in our Eyes;  
 'tis



'tis also to distinguish between those whose Zeal for the Publick is only to be private Gainers by it, and such as prefer Jerusalem above their chiefest Joy; and it may be to give Sinners room for filling up the Measure of their Iniquities, that the Wickedness of the wicked may come to an End, and Providence establish the Just: For these and several other Reasons, may the Cause of God and the Liberties of his People be a long while embarras'd: But,

2. You may further observe that the Counsel of the Lord shall stand, and the Purpose of his Heart be establish'd. David had some private Encouragements which he liv'd upon, when it was dangerous for any to own him. Abigail tells him, that God would build him a sure House, because he fought the Battles of the Lord. *1 Sam. xxiii. 16,* Nay, Jonathan went into the Wood, and strengthens his Hands in God; Thou, says he, shalt be King over Israel, and that Saul my Father knows: Which was true enough; for he himself confesseth it: 'Tis extorted from him, when he says, Thou art righteous my Son *ch. xxiv. 20.* David, for I have played the Fool and erred exceedingly, and now I know that thou shalt be King, and the Kingdom of Israel establish'd in thine Hand. Saul's Design was to set aside the Succession, that God appointed; he had forfeited for himself and all his Posterity, The Kingdom was rent from him, and given to a Neighbour who was better than he. And yet he has the Vanity to tell his Son of an Hereditary Right, tho' at the same Time he calls him the Son of a perverse rebellious Woman. Hast not thou, says he, chosen the Son of Jesse to thine own Confusion, for so long as he lives upon the Ground, thou shalt not be establish'd in thy Kingdom. *1 Sam. xx. 30.*

INDEED we may think, there was so little Appearance of having things turn well, that it is a Wonder David would ever attempt it. His Army at first were as mean for Quality as for Number. Every one that was in Distress, and every one that was in Debt, and everyone that was discontented gather'd themselves unto him, and he became a Captain over them, and there were with him about four hundred Men: And yet with this unlikely Handful, does he put himself into the Way of the Promise; for then he does not despair, but went to the King of Moab with this Petition, Let, I pray thee, *ver. 5.*

*my Father and my Mother be with you, till I know what God will do for me. Thus he was kept in Heart, till the set time for God to favour him came; and those Persons are in the Way of their Duty, who don't give up a Cause for all the bad Symptoms that are upon it.*

*Pfal. xciv. They know that Judgment will return unto Righteousness, and all the upright in Heart will follow after it.*

3. THAT which looks so mean is to be glorious. Indeed, David had the Promise of a Kingdom; We have nothing so very particular in our Case: But, remember the Covenant that is made with him, who is call'd the Root and Off-spring of David: 'Tis, that he shall be Head over all Things unto his Church; that Eph. i, 22. his Enemies are to bow before him, and lick the Dust; that Psal. xxii. none of 'em shall be able to keep alive his own Soul, but a 29, 30. Seed shall serve him, and such as are accounted to the Lord for a Generation. In order to this, when He takes to himself his great Power and reigns, He will destroy them that destroy the Earth. These are Things we are sure of; the Lord has sworn to him, and will not repent it, thou art a Priest for ever.

THE great Enemy of his Interest is not an Heathen Power, but something that goes by his Name, and is called Christian. Babylon the Mother of Witchcrafts and Abominations in the midst of the Earth. And this is to come tumbling down from the last Degrees of Pride and Stupidity. How much she has glorified her self and liv'd deliciously, so much Torment and Sorrow give her, for she has said in her Heart, I sit a Queen and am no Widow, and shall see no Sorrow; therefore shall her Plagues come in one Day, Death and Mourning and Famine; she shall utterly be burnt with Fire, for strong is the Lord God who judgeth her. 'Tis not for us to know when the End of these Things will be; but happy is the Person that comes out of her, who is not Partaker of her Sins, and does not help her to be great, but rather testifies against her; such an one shall rest in his Lot at the End of the Day.

*Dan. xii. 13.*

4. You may observe, in the last Place, that when the Spirit of the Lord comes upon a People, it will give a glorious Revival to the Cause that seems to be lost. By this I mean not only a religious Temper, a Holiness of Heart and Life, but a Wisdom that will

will form Designs, and a Courage that will dare to follow 'em. This will at any Time be able to retrieve what seems impossible in a common Way. For,

1. It establishes a Union among the People who engage for this Cause. Till Men have their Hearts extended beyond a private Interest, they will not be honour'd with *repairing our Breaches and restoring Paths* Isa. lviii. *to dwell in.* David had the Happiness of Israel in his View, which the Army that join'd him were conscious to. It was this that *knit his Heart* to them, and embodied them with him. *Thine are we David, and on thy side thou Son of Jesse.* But how different is the Language of the ten Tribes to his Grandson? When his Notions of Empire are only to make himself great, and his People little; he loses their Hearts, as they had lost his: *What Portion have we in David,* 1 Kings *and what Inheritance in the Son of Jesse, every Man to* xii. 16. *his Tents, O Israel, now David see to thine own House.*

THE good of an uniting Spirit is what they found at their Revolution. Its said of Zebulun that they were 1 Chron. *not of a double Heart*; and of the whole Army, that xii. 33. *these were Men of War, and could keep Rank, and came* ver. 38. *with a perfect Heart to Hebron to make David King over all Israel; and all the rest of Israel were of one Heart to make David King.* It has always been the Artifice of Enemies to work up private Views and Passions as high as they could, and dash one good Man against another. Thus they endeavour to weaken an Interest, which when it is establish'd will crush 'em to Powder. But when the Spirit comes upon a People, they will see both the Folly of their own Animosities, and the Villany of those that prompted 'em. *Judah will no longer vex Ephraim, nor Ephraim envy Judah, but they shall have the same Zeal to unite, that they once had to differ.*

2. ANOTHER Glory of this Cause is, that it is carried on with a mighty Sense of God upon the Hearts of Men; of Him as a Sovereign, and of him as a Friend. 'Tis to this that Amasai refers all his good Wishes to David's Friends, and all his Hopes in the Design it self; *Peace, Peace be unto thee, and Peace be to thy Helpers, for thy God helpeth thee.* Nor is there any Thing that inspires more Courage into the Hearts  
of

of People, than this Belief that they are fighting the Lord's Battles; and therefore He, for whose Sake they came into Dangers, is able to lead 'em thro'. All the other Principles of War are of a lower Sort; the Justice of a Cause, the Gains of a Conquest may have a great Influence upon those that look no further than themselves; but to think of an Omnipotence that is Confederate with you, leads up the Meditation to something above. There's no Person so equal to the Hazards of a Battle, as one that has good hope thro' Grace that all is secure for his Soul on the other side; that to fall is to die but once, and then to live for ever. And besides, such People are acted by a Faith that out of Weakness can make strong, and has turn'd to flight the Armies of the Aliens: And no wonder when they correspond with the God of the Spirits of all Flesh, with him who has the Stores of Nature as well as Grace; It makes 'em go into the Field with a Divinity in their Resolutions; they

Heb. xi. 34. *bath their Sword in Heaven*, as God himself says he would do; it takes a celestial Edge: They are

Isa. xxxiv. 5. *helping the Lord against the mighty*; One who has

Jud. v. 23. *claim'd such a Concern in the War, as to call himself the God of the Armies of Israel.*

AND it is this that we now want; we have too long trusted in an Arm of Flesh, and had our Reliance upon nothing greater than the Courage and Wisdom of Men. God has shown us the Vanity of all this, by denying his Blessing to the best Councils, and noblest Attempts; and by suffering little dirty Factions to confound the most honourable Schemes that ever were laid: He has let us see that all our Designs can only succeed by his Providence; and when it pleases him, who has the Residue of the Spirit, to give it such a Diffusion amongst us, that People shall flow to their Duty, be tender of his Honour, not dare to profane his Name, or neglect his Worship; when he shows 'em the Way to their Senses, and the Value of their Souls, it will soon give such a

Psal. cvii. 43. *Turn, that the Righteous shall see it, and rejoice, and Iniquity for ever stop her Mouth.* The Jews complain'd, that their Preparations, nay, their very Successes came to nothing. *We have been with Child; we have been*

Isa. xxvi. 18.



been in Pain, we have as it were brought forth Wind, we have not wrought any Deliverance in the Earth, neither have the Inhabitants of the World fallen. But this Cause was to be fetch'd out of its Grave, and therefore he speaks of it in the Terms of a Resurrection, ver. 19.

*Thy dead Men shall live, together with my dead Body shall they arise; awake and sing, ye that dwell in the Dust; thy Dew is as the Dew of Herbs, and the Earth shall cast out her Dead.*

If you ask what we can pretend to, as a Parallel to this that Amasai said, *Thy God helps thee?* Upon what Cause and People can we lay so great a Promise? I must only answer in the general, and leave you to fit the Descriptions.

THE Interest that he maintains, always takes in to it a Political Equity; *He sits in the Throne judging Right.* He will avenge any want of Integrity in any publick Leagues and Covenants. David was so sensible of this, that had he been guilty, it would have made him despair of Mercy. *If I have rewarded* Psal. ix. 9.

*Evil to him that was at Peace with me, let the Enemy persecute my Soul and take it; let him tread down my Life upon the Earth, and lay mine Honour in the Dust.* A National Truth is so great a Duty in the Sight of God, *4. 5.*

that you see how he deals with the King of Judah for his Violation of it, tho' it was to one that had conquer'd him. *He sent his Ambassadors to Egypt, that he might give him Horses and much People; shall he prosper,* Ezek. xvii.

*shall he escape that does such Things? Or shall he break the Covenant, and be deliver'd? Seeing he has despis'd the Oath, by breaking the Covenant, when so he had given his Hand, and has done all these Things, he shall not escape.* 15.

It fell heavy upon Jehosaphat, that he had helped the Ungodly, and join'd with them that hated the Lord. 2 Chron.

*Ungodly, and join'd with them that hated the Lord.* XIX. 2.

AGAIN, The Cause of God must be that of Religion; by which I mean, not what Man would make it, but what CHRIST has left it, *The Faith that was* Jude iii.

*once deliver'd to the Saints: And therefore, any Agreements that give Power to the Beast and the false Prophet, and make it harder with distressed Protestants, cannot be His.* He blames those in Israel who daub

*with untemper'd Morter; to wit, the Prophets, that saw Visions of Peace for Jerusalem, and there was no Peace; with* Ezek. xiii.

*15, 16.*

ver. 22. *with their Lies they had made the Heart of the Righteous sad; whom he would not have made sad, and strengthened the Hands of the Wicked, that he should not return from his wicked Way, by promising him Life. But when*  
 Psal. cxxii. *there are any who seek the Peace of Jerusalem, for their*  
 8, 9. *Brethren and Companions Sakes, and for the House of the Lord our God; when their Prayers, their Wishes, their Zeal include the Rights of Nations, and the Quiet of Conscience, the Liberty we have as Men, and the Religion we should have as Christians; Peace be to such Helpers, for our God will help 'em.*

3. You observe these Men were immediately advanc'd; Then, David, receiv'd 'em, and made 'em Captains of the Band. He wanted no other Recommendation of 'em, than what appear'd in this noble Answer, that they were firm to the God of their Fathers, and to the Cause he now espous'd: And that Nation, one wou'd think, was in Love with Shackles, that will deny it self the Help of those that are every Way capable, or throw any Test or Bar upon the Publick Safety.

4. WHEN the Cause is so fill'd with Zeal, and spirited from Above, it will make its Way thro' all the Wrath of Man. I don't question but Doeg the Edomite was in full Favour after so much Falshood and Blood. Tho' every one believed him a Sinner, yet few would have the Courage to tell him so. But what would become of him, in the grand Revolt of the Tribes? History indeed is silent upon this Head, but Prophecy is not; and we may suppose what David foresaw came all true: He writ the 52d Psalm, when Doeg came to Saul, and there he scores out his Fate;  
 Psal. lii. 5, *God shall destroy thee for ever; he shall take thee away, and*  
 6, 7. *pluck thee out of thy Dwelling-place, and root thee out of the Land of the Living; the Righteous shall see and fear, and shall laugh at him; Lo, this is the Man that made not God his Strength, but trusted in the Abundance of his Riches, and strengthen'd himself in his Wickedness. Amasai and the rest of these mighty Men promis'd themselves a Peace by helping David against the Persons who had entangled the Publick Affairs. And a neglect of those Executions that were owing to an injur'd People, entail'd a Famine upon the Kingdom three Years: This was for Saul and his bloody House,*  
 because

because he had slain the Gibeonites; nor was the Anger of the Lord to be turned away, till seven of his Sons ver. 6. were hang'd up in Gibeah.

THE Schemes of Wickedness are unravel'd at once, when this Spirit comes upon a People; and such an Overthrow of Tyranny do we commemorate this Day. Some of you can remember the popular Fears that run thro' the Nation in a late Reign; and there was Ground enough for 'em, when a lewd Priest sat in the Council; when Judges told you from the Bench, that your Laws were the King's, and Preachers from the Pulpit, that your Lives were his; and Irish Dragoons were ready to make Application of that Doctrine. But GOD, in Mercy to Great-Britain, suffer'd the King to perish by his own Devices, who had got nothing but the Fumes of Popery in his Head, and the Spirit of it in his Heart: In a little time he brought himself to the Case of that Prince of whom we read: *The Women of the House* Jer. shall say, *thy Friends have set thee on, and prevail'd against thee; thy Feet are sunk in the Mire, and they are turned away back.* It pleas'd a wise and gracious Providence to raise us up a Deliverer, and a great one, whom the People met with Hofannahs, blessing him that came to save 'em in the Name of the Lord. To this happy Turn we owe the present Government, and the Succession of a Family to these Crowns, which gives us Hopes for the Ages that come after us. Let a Cause so good keep us zealous and steady to it in all its Branches. *Peace, Peace* be to the Design, and *Peace* be to its Helpers, for our God will help'em,

F I N I S.



BOOKS Printed for Nath. Cliff and D. Jackson,  
at the Bible and Three Crowns in Cheapside.

Publiſh'd by the ſame AUTHOR.

*M*  
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